consequences of the peculiar and often strangely complicated course of the evolutionary or phylogenetic process It is of great interest (and perhaps of deep significance as pointing to the primacy of the psychical over the physical), that Kohler finds in the physical realm only one principle (Planck's law) that can account for regulative activities (varied activities of a system through which one and the same end-state or goal is reached) and that this principle can be stated only in terms of goal-seeking, the psychical function *par excellence.*

In the fifth chapter we very briefly considered how far the formulation of the doctrine of emergent evolution in recent years has illuminated the riddle of life. We saw that, to some of those who entertain it, it seems to offer an acceptable compromise between materialism and vitalism. For it agrees with materialism in accepting the continuity of evolution of living things from an inanimate world of matter ; while admitting that mind or psychical functions, having been gradually evolved, play an effective role in the further evolution of the animate world, in both phylogeny and ontogeny. Yet those who, like Hobhouse and Alexander and Myers, have accepted this form of the doctrine and have given it the most thorough and competent consideration, are agreed (and I think their verdict must be accepted) that the doctrine implies some latent or potential or minimal amount of psychical life in the physical world ; that it is illegitimate to assume any psychical teleological activities to have

been evolved by any natural process out of a purely mechanistic world. In this form, then, the emergent theory is the evolutionary side of the hylozoist theory and is closely allied with, or identical with, the teleological